



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

878
P50
S75

A 468390 DUPL

ADNOMINATIO

IN

THE PLAYS OF PLAUTUS

WITH SPECIAL REFERENCE TO QUESTIONS OF

PRONUNCIATION AND ORTHOGRAPHY

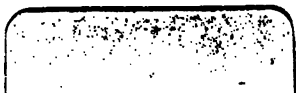
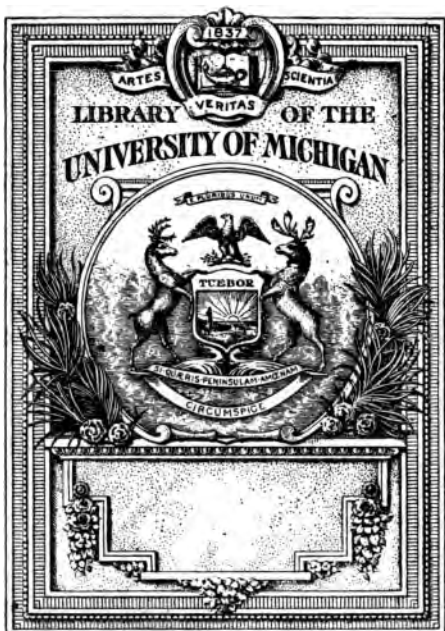
BY

EDWARD BUCKHAM TAYLOR SPENCER

A.B. (DE PAUW UNIVERSITY)

ROME

1906



To
The University of Michigan
with the Compliments
of the Author.
Yr. friend
Grinnell College

878
P50
S75

ADNOMINATIO

IN

THE PLAYS OF PLAUTUS

WITH SPECIAL REFERENCE TO QUESTIONS OF

PRONUNCIATION AND ORTHOGRAPHY

BY

EDWARD BUCKHAM TAYLOR SPENCER
A.B. (DE PAUW UNIVERSITY)

ROME
1906

PRESS OF
THE NEW ERA PRINTING COMPANY
LANCASTER, PA.

INTRODUCTION.

The essential nature of paronomasia and allied figures is such that in each and every case where they are used they necessarily contain evidence of greater or less value pertaining to questions of pronunciation and orthography.

If one were in doubt as to the pronunciation of "Suffolk" in Shakespeare's time, he could find in the pun in Henry the Sixth, Part II, 1, 1. 124, a probable indication of the loss of the letter l,

"For Suffolk's duke, may he be suffocate."

It is reasonable to expect that an examination of the writings of any author often using this figure will reveal at least some valuable evidence in regard to the usage of the period represented by him.

The purpose of this paper is a study of the examples of adnominatio in the plays of Plautus, for the purpose of discovering what evidence they present bearing on questions of pronunciation and orthography. Interesting and attractive as other Plautine questions connected with the figure may be, they will receive no consideration further than will be necessary in giving a general view of the material of our investigation.

This study suggests the use of the figure by other authors, but inasmuch as their examples do not pertain to our subject no attention will be paid to them. The relation of this figure to questions of textual criticism does not call for extended consideration here, neither does the discussion of the theory and history of questions of pronunciation and orthography properly come within the scope of this paper. We are seeking what information on those questions may be obtained from adnominatio.

THE DEFINITION OF ADNOMINATIO.

Adnominatio, otherwise written *adgnominatio*, *agnominatio*, *an-nominatio*, is uniformly recognized as a Latin name for the rhetorical figure called *παρονομασία* by the Greeks.

"Alterum genus est, quod habet parvam verbi immutationem, quod in littera positum Graeci vocant *παρονομασίαν*." Cic. *de Or.*, II, 256.

"Hinc est *παρονομασία*, quae dicitur *adnominatio*." Quint. *Inst.*, IX, 3, 66.

Other less familiar names were also recognized.

"*Παρονομασία* est secundum praedictum verbum positio alterius, ipso poscente sensu, . . . Latine dicitur *adnominatio* vel *adfictio*." Iul. Rufin. (?) *de Schem. Lex.* 15.

"Παρονομασία. *Supparile* est, alia aequisono si nomine dicas." *Carmen de Fig.* 109.

It can not be expected that the authorities will be unanimous in their definition of any term, nor do the rhetoricians and grammarians agree entirely in regard to what is to be included under the head of *adnominatio*.

Concerning this figure Auct. *ad Herenn.* IV, 29-31 says:—

"*Adnominatio* est, cum ad idem verbum acceditur commutatione vel † unius litterae aut litterarum aut ad res dissimiles similia verba adcommodantur. Ea multis et variis rationibus conficitur. Attenuatione aut complexione eiusdem litterae sic: 'Hic, qui se magnifice iactat atque ostentat, venit ante, quam Romam venit.' Et ex contrario: 'Hic, quos homines alea vincit, eos ferro statim vincit.' Productione eiusdem litterae hoc modo: 'Hunc *āvium*¹ dulcedo ducit ad *āvium*.' Brevitate eiusdem litterae hoc modo: 'Hic temetsi videtur esse honoris cupidus, non tantum tamen *cūriam* diligit, quantum *Cūriam*.' Addendis litteris hoc pacto: 'Hic sibi posset *temperare*, nisi amor mallet *obtemperare*.' Demendis litteris sic: 'Si *lenones* vitasset tamquam leones, vitae tradidisset se.' Transferendis litteris sic: 'Videte, iudices, utrum homini *navo* an *vano* credere malitis.' Commutandis hoc modo: '*Diligere* oportet, quem velis *diligere*.' Hae sunt *adnominatioes*, quae in litterarum brevi commutatione aut productione aut transiectione aut aliquo huiusmodi genere versantur. Sunt autem aliae, quae non habent tam propinquam verbis similitudinem et tamen dissimiles non sunt; quibus de generibus unum est huiusmodi: 'Quid veniam, qui *sim*, quem *insimulem*, cui *prosim*, quae postulem, brevi cognoscetis.' Nam hic est in quibusdam verbis quaedam similitudo non tam adfectata, quam illae superiores, sed tamen adhibenda nonnumquam. Alterum genus huiusmodi: 'Demus operam, Quirites, ne omnino *conscripti* patres *circumscripti* putentur.' Haec *adnominatio* magis accedit ad similitudinem quam superior, sed minus quam illae superiores, propterea quod non solum additae, sed uno tempore demptae quoque litterae sunt. Tertium genus est, quod versatur in casuum commutatione aut unius aut plurium nominum. Unius nominis hoc modo: '*Alexander* Macedo summo labore animus ad virtutem a pueritia confirmavit. *Alexandri* virtutes per orbem terrae cum laude et cum gloria vagatae sunt. *Alexandrum* omnes maxime metuerant, idem plurimum dilexerunt. *Alexandro* si vita data longior esset, trans Oceanum † Macedonum transvolasset.' Varie hic unum nomen in commutatione casuum volutatum est. Plura nomina casibus commutatis hoc modo facient *adnominatioem*: 'Ti. *Gracchum* rem publicam administrantem prohibuit indigna nex diutius in eo commorari. C. *Graccho* similis occisio est oblata, quae virtutis amantissimum subito de sinu civitatis eripuit. *Saturninum* fide captum

¹ Long and short vowels are not distinguished by marks in this paper except in a few cases where the quantity is especially noteworthy.

malorum perfidia vita privavit. Tuus, o Druse, sanguis domesticos parietes et vultum parentis aspersit, Sulpicio qui paulo ante omnia concedebant, eum brevi spatio non modo vivere, sed etiam sepeliri prohibuerunt.”

Quintilian following the author of the *Ad Herennium*, at least in part, says in *Inst.* IX, 3, 66-73:

“Tertium est genus figurarum, quod aut similitudine aliqua vocum aut paribus aut contrariis convertit in se aures et animos excitat. Hinc est *παρονομασία*, quae dicitur *adnominatio*. Ea non uno modo fieri solet: ex vicinia quaedam praedicti nominis ducta casibus declinatis, ut Domitius Afer pro Cloatilla: ‘Mulier **omnium rerum** inperita, in **omnibus rebus** infelix.’ Et cum verbo idem verbum plus significans subiungitur: ‘Quando **homo** hostis, **homo**.’ . . . *Παρονομασίᾳ* contrarium est, quod eodem verbo quasi falsum arguitur: ‘Quae **lex** privatis hominibus esse **lex** non videbatur.’ Cui confinis est quae *ἀντανάγκασις* dicitur, eiusdem verbi contraria significatio. Cum Proculius quereretur de filio, quod is mortem suam ‘expectaret,’ et ille dixisset, se vero non **expectare**: ‘Immo,’ inquit, ‘rogo **expectes**.’ Non ex eodem, sed ex vicino diversum accipitur, cum ‘**supplicio**’ afficiendum dicas, quem ‘**supplicatione**’ dignum iudicaris. Aliter quoque voces aut eadem diversa in significatione ponuntur aut productione tantum vel correptione mutatae: . . . eoque exempla vitandi potius quam imitandi gratia pono: ‘**Amari** iucundum est, si curetur, ne quid insit **amari**.’ ‘**Avium** dulcedo ad **avium** ducit,’ et apud Ovidium ludentem: ‘Cur ego non dicam, **Furia**, te **furiam**?’ Cornificius hoc *traductionem* vocat, videlicet alterius intellectus ad alterum. Sed elegantius, quod est positum in distinguenda rei proprietate: ‘Hanc rei publicae pestem paulisper **reprimi**, non in perpetuum **comprimi** posse.’ Et quae praepositionibus in contrarium mutantur: ‘Non **emissus** ex urbe, sed **inmissus** in urbem esse videatur.’ Melius atque acrius, quod cum figura iucundum est, tum etiam sensu valet: ‘Emit **morte immortalitatem**.’ Illa leviora: ‘Non **Pisonum**, sed **pistorum**’ et ‘Ex oratore **arator**.’ Pessimum vero: ‘Ne patres **conscripti** videantur **circumscripti**.’ ‘Raro **evenit**, sed vehementer **venit**.’ Sed contingit, ut aliqui sensus vehemens et acer venustatem aliquam non eadem ex voce non dissona accipiat. . . . Pater meus contra eum, qui se legationi immoriturum dixerat, deinde vix paucis diebus insumptis re infecta redierat: ‘Non exigo ut **immoriaris** legationi: **immorare**.’”

With these compare Cic. *de Or.* II, 256; Rutil. Lup. I, 3; Alex. Numen. (Walz, VIII, p. 477); Herodian. (Walz, VIII, p. 595); Aquil. Rom. 27; Plot. (Keil, VI, p. 458); Donat. (Keil, IV, p. 398); Charis. (Keil, I, p. 282); Pomp. (Keil, V, p. 303); Phoebam. (Walz, VIII, p. 500); Mart. Cap. 40; Diom. (Keil, I, p. 446); Tiber. (Walz, VIII, p. 556-557).

The earlier writers lay stress on the forms used in *adnominatio*; the

later ones on the meaning of the words. See Alex. Numen., Herodian., Pomp., Mart. Cap., Tiber., ll. cc. Näcke, *Rhein. Mus.* III (1829), p. 326, is not warranted in regarding a contrast in meaning as an essential element of adnominatio.

Few call special attention to the ethos of the figure.

Auct. *ad Herenn.* IV, 32, says:—"Haec tria proxima genera exornationum, quorum unum in similiter cadentibus, alterum in similiter desinentibus verbis, tertium in adnominatioibus positum est, perraro sumenda sunt, cum in veritate dicimus, propterea quod non haec videntur reperiri posse sine elaboratione et sumptione operae; eiusmodi autem studia ad delectationem, quam ad veritatem videntur adcommodatiora. Quare fides et gravitas et severitas oratoria minuitur his exornationibus frequenter conlocatis et non modo tollitur auctoritas dicendi, sed offenditur quoque in eiusmodi oratione, propterea quod est in his lepos et festivitas, non dignitas neque pulchritudo. Quare, quae sunt ampla atque pulchra, diu placere possunt; quae lepida sunt et concinna, cito satietate adficiunt aurium sensum fastidiosissimum. Quomodo igitur, si crebro his generibus utemur, puerili videbimur elocutione delectari, item, si raro interseremus has exornationes et in causa tota varie dispergemus, commode luminibus distinctis inlustrabimus orationem."

See also Auct. *ad Herenn.* IV, 21; Quint. *Inst.* IX, 3, 69, 72; Fronto, *Ad Antonin.* II, 6.

A comparison of the definitions and examples of the rhetoricians and grammarians shows that the ancients understood adnominatio or paronomasia to include all those figures which were dependent on the iteration of sound produced by the intentional use of words alike or nearly alike in form but different in meaning, or of those words that were somewhat different in form but of the same or nearly the same meaning. It was a matter of no essential importance whether the likeness or similarity in form was the result of accident, of etymology, or of inflection. We therefore find under the general head of adnominatio the figure known as *traductio* or *ἀντανάκλασις*, in which the same word is used in a different sense. Quint. *Inst.* IX, 3, 68; Phoebam., Tiber., ll. cc.

Derivatio, *παρηγμένον*, the *figura etymologica*, furnishes examples most numerous and varied in form. See Auct. *ad Herenn.* IV, 29-30; Cic. *de Or.* II, 256; Quint. *Inst.* IX, 71-72; and Rutil. Lup.; Alex. Numen.; Aquil. Rom.; Phoebam.; Diom., ll. cc.

Polyptoton, a variation of forms by inflection, is distinctly recognized as a division of adnominatio by Auct. *ad Herenn.* IV, 30; Quint. *Inst.* IX, 3, 66.

Homoeoptoton, the figure derived from the repeated use of the same case, and *homoeoteleuton*, produced by the use of words with the same or similar endings, are discussed in close connection with adnominatio by the rhetoricians and grammarians and furnish some examples that

must be included under that head. See Auct. *ad Herenn.* IV, 28, 32; Quint. *Inst.* IX, 3, 77-78. Such a classification is made on good authority, as has been shown above, and is required by necessity, for all these various forms alike derive their force from the same principle, the intensive repetition of the same or similar sounds whether with the same or different meanings. See Volkmann *ap. v. Müller, Handbuch d. klass. Altertumswiss.* II, 3, 3d ed., pp. 45-46.

An earnest effort has been made to obtain a correct definition of the term *adnominatio*, but if this object has not been fully attained, the results of our principal study can scarcely be affected seriously, because of the fact that our investigation is not concerned primarily with *adnominatio* itself but rather with questions of pronunciation and orthography in the light shed upon them by figures of speech based upon the principle of repetition of sound.

THE NATURE OF THE EVIDENCE EMPLOYED.

The nature of *adnominatio* does not encourage us to expect definite and positive conclusions as the result of a consideration of our subject. If this figure were always based on words pronounced exactly alike it would furnish indubitable evidence as to pronunciation and orthography. But such examples are rare. Many differ slightly, while others have only a little resemblance. Consequently, the strongest argument that can be fairly employed in any given case is that, an example of *adnominatio* being intended by the author, he would wish it to be as effective as possible, and it would be the more effective by just so much as the two words might be more nearly alike. Therefore we are warranted in expecting that words employed in an example of *adnominatio* shall have as nearly the same pronunciation as the laws of the language allow. But one must never fail to recognize the fact that differences, whether small or great, are not inconsistent with our figure and are usually found in its examples. These reasons prevent our claiming for our conclusions any more authority than that of probability.

THE COLLECTION OF EXAMPLES IN PLAUTUS.

In the definition of our term we have no choice. That has been given to us by the authorities who were best able to understand the usage of the language. The application of our information is more difficult. No one can hope to make a complete and accurate collection of the examples of the figure in any author, because of the varying degrees of similarity in the form of words that he will meet with, and also because of the impossibility of determining the exact intent of the writer. While in one case the unusual similarity of the words and the conscious effort required in bringing them into relation with each other

may be so marked as to force the conviction upon us that a figure was there intended and recognized, in another place we may not be able to decide whether the similarity is sufficient to warrant our counting it as an example of the figure. Again, it will be hard to determine whether the similarity, which may be almost complete, was intended or was, on the other hand, wholly unthought of by either writer or reader and consequently, not effective. Especially will one find it difficult to decide in regard to pronouns, pronominal adjectives and particles, but it is quite plain that in very many cases neither the simple sense of the passages nor emphasis will account for words being used as they are.

It is fair to admit that some of the examples recognized in this paper might be rejected by insistent criticism if they should be judged on their own merits and by themselves alone. But in no case has one been regarded as coming within our definition of *adnominatio* if its claims have seemed somewhat doubtful, unless it has been fully supported by the general usage of Plautus or by specific examples with a definite bearing on the question.

The examples in the lists which are to follow have been selected out of the hundreds at hand and presented as illustrations of the various points under consideration. There has been no intention nor thought of making all the lists or any one of them complete. To have done so would have increased the size of the work beyond all reasonable limits without any special advantage. In almost every instance the single example now stands for the many.

THE FREQUENCY OF ADNOMINATIO IN PLAUTUS.

All the plays and fragments of Plautus have been repeatedly examined in order to insure our collection of examples of *adnominatio* being as complete as possible. But accuracy has been sought no less than completeness, and no example has been included in the list unless both similarity of form and intent of the writer have seemed thoroughly manifest in it. Moreover, all cases in which there is a serious doubt as to the reading of the text have been omitted. It is fortunate that very few of those thus rejected would have had any important bearing on our study further than to support arguments abundantly sustained by other and unobjectionable examples.

The list as finally made out contains 3,252 examples. This is 16 per cent. as many as there are verses in the author, if one eliminates from the count the numbers representing long passages of doubtful authenticity, as the Prologue of the *Captivi*, long lacunae, as in the *Cistellaria*, and those fragments which consist of a single word each. Only three plays vary more than 2 per cent. from the average. The *Captivi* has 21 per cent.; the *Mercator* and the *Mostellaria* 12 per cent. each.

ADNOMINATIO IN PORTIONS OF DOUBTFUL AUTHENTICITY.

Though it does not pertain to the subject which we are specially considering, it is interesting in this connection to note the fact that *adnominatio* is found in nearly a normal degree of frequency in the second close of the *Poenulus*, vv. 1372-1422, and also in the suspected Prologues of the *Amphitruo*, *Captivi*, *Casina*, *Menaechmi* and *Poenulus*. This is what is to be expected even if those portions were known to be spurious, for no one having any acquaintance with Plautus could attempt an imitation of his style without making free use of this figure.

Even the Arguments are not without a few examples:—

rem refert. Aul. Arg. II, 8.¹
capitur . . . captus. Mil. Arg. II, 6.
faenus faenerator. Most. Arg. 6.

THE ETHOS OF THE FIGURE.

In a large proportion of all his examples Plautus uses our figure apparently for no other purpose than to obtain the pleasing effect of the assonance. This will account for his marked fondness for many combinations which would not be specially desirable for other reasons:—

Nám nisi me animus fallit, hi sunt géminei germani duo: Men. 1082. See also Men. 1102-1103, 1125; Mil. 238, 383, 441.
Scórta duci, pérgræcari, fidicinas tibfcinas. Most. 960. See also Stich. 380, 542.
Vérum tu malum mágnum habebis, si híc suom officiúm facit: Amph. 721. See also Bacch. 999, 1172; Mil. 492; Rud. 656; Curc. 271; Most. 529; Rud. 108; Truc. 814; Asin. 317; Poen. 1327.
haeret haec. Amph. 814.
quasi . . . quaeso. Amph. 1096-1097.
nam iam. Aul. 568; Bacch. 507.
tum tu. Capt. 857.
eam iam. Mil. 790.
nunc hunc. Poen. 646, 772; Stich. 421.

In numerous cases, the contrast produced by a change of form or meaning heightens the effect of the statement:—

Síquid est, quod doleát, dolet: si autem nón est, tamen hoc híc dolet. Cist. 67.
Fel quód amarumst, id mël faciet: . . . Cas. 223. See also Poen. 394; Cist. 69; Truc. 178-179.
. . . pálla pallorem incutit. Men. 610.

¹References are to T. Macci Plauti Comœdiæ ex recensione Georgii Goetz et Friderici Schoell. Lipsiæ, MDCCCXCV-MCMI.

. . . tūn **Sceledre** hic, **scelerūm** caput,
 Meam lūdificauisti hōspitam ante aedīs modo? Mil. 494–495.
 PL. Qūr non uis? nam prōcreare **liberos** lepidūmst opus.
 PE. Hércle uero **liberum** esse tēte, id multo lēpidiust. Mil.
 682–683.
 Ouēs **scabrae** sunt, tām **glabrae**, em, quam haec ēst manus.
 Trin. 541.

After Daemones and his slave have used “licet” sixteen times in thirteen verses, the master, as though impatient at the monotony of the conversation, says:—

“Hércules istum infelicet cūm sua licētia:
 Ita meas replēuit auris. quiddid memorabām, ‘licet.’” Rud.
 1225–1226.

Severity is manifest in:—

. . . Non ēgo tuam empsim ūitam uitiosā nuce. Mil. 316.

There is deep emotion in:—

GY. Ámiculum hoc sustólle saltem. SE. Sīne trahi, quom
 egomēt trahor. Cist. 115.

Certūmst mihi ante **tēnebras tenebras** pérsequi. Pseud. 90.

In the opening of the *Miles Gloriosus*, the repeated use of ad-nominatio by the mighty slayer-of-hundreds-in-a-single-day adds greatly to the desired effect. The iteration, in a way, takes the place of the heroic hexameter, which Pyrgopolinices would have thought none too dignified for use in recounting his own merits and deeds. His lead was skilfully followed by the parasite in making his answer:—

PY. Curáte ut splendor meó sit clipeo clārior,
 Quam sōlis radii esse ólim quom sudūmst solent:
 Vt, ubi ūsus ueniat, cōntra consertā manu
 Praestríngat oculorum áciem in acie | hōstibus.
 Nam ego hānc machaeram mīhi consolarí uolo,
 Ne lámentetur néue animum despōndeat,
 Quia sé iam pridem fériatam **gēstitem**,
 Quae mísera **gestit** † fratrem facere ex hōstibus.
 Sed ubi Ártotrogus hīc est? AR. Stat proptér uirum
Fortem átque fortunátum et forma régia.
 Tam béllatorem Márs se **haud** ausit dícere
 Neque aéquiperare suās uirtutes ad tuas. Mil. 1–12.

Wit finds numerous illustrations:—

Profúndum uendis tú quidem, haud **fundūm** mihi. Capt. 182.
 OL. Vin **língulacas**? LY. Quid opust, quando uxór domist?
 Ea **língulacast** nóbis: nam numquām tacet. Cas. 497–498.

- . . . CV. Óbsecro hercle, fácite **uentum** ut gaúdeam.
 PA. Máxume. CV. Quid fácitis, quaeso? PA. **Véntum**. CV.
 Nolo equidém mihi
 Fieri **uentulúm**. PH. Quid igitur? CV. Ésse, ut **uentum** gaú-
 deam. Curc. 314-316.
Vénibunt seruí, supellex, fúndi | aedes: ómnia
Vénibunt quiquí licebunt, praésenti pecúnia.
Vénibit — uxór quoque etiam, síquis emptor uénerit. Men.
 1158-1160.
 Édepol ne ille oblóngis **malis** míhi dedit magnúm **malum**. Merc.
 643.
 . . . si hodie húncc **dolum** **dolámus**,
 Quid tibi ego mittam múnaris? . . . Mil. 938-939.
 quae díxi ut nuntiáres,
 Satin ea tenes? SO. Magis **cálleo** quam aprúgnum **callum**
cállet. Pers. 304-305.
Bállionem **exbállistabo** lépide: . . . Pseud. 585a.
 Illic in **columbum**, crédo, leno uórtitur:
 Nam in **cólumbari** **cóllum** haud multo póst erit. Rud. 887-888.

FORMS.

In regard to the degree of similarity of sound and form in the words employed in presenting the figure there is the greatest difference. In some cases the words are identical, in others the resemblance is so slight that one scarcely knows whether the figure should be regarded as adnominatio or mere assonance or alliteration. See Otto Raebel, *De Usu Adnominatiois apud Romanorum Poetas Comicos*, p. 10.

The following lists of examples will illustrate the author's usage. Forms exactly alike are seen in the following:—

- Non hércle opinor: **uérum uerum** néscio. Bacch. 323.
 Pol sátis, scio, impetrárunť, quando **hic híc** adest. Poen. 1135.
Salútem inperitit ét **salutem** ex te éxpetit. Pseud. 43.
 Certúmst mihi ante **ténebras tenebras** pérsequi. Pseud. 90.
 Ápage te, **Harpax**: haú places.
 Húc quidem hercle haud íbis intro, níquid '**harpax**' feceris.
 Pseud. 653-654.
 Séd uide **sis** ne in quaéstione **sis** quando accersám mihi. Pseud.
 663.
 LA. Quin tu hínc eis a me in máxumam malám crucem?
 CH. **Eás**: **easque** rés agebam cómmódum. Rud. 518-519.
 Námquam hoc uno die éfficiatur **ópus**, quin **opus** sempér siet.
 Truc. 907.

Rem p rdidi apud uos: u s meum neg tium abstul stis. Truc.
139. See also Amph. 1035; Bacch. 424; Epid. 113, 610;
Most. 604-605.

The correspondence frequently pertains only to parts of words
and produces many examples of *παρ λληλους*:—

se sera. Aul. 590. See also Capt. 470; Trin. 79. .
ne nequiquam. Most. 252; Rud. 443.
pro proprio. Trin. 1051.
numqui nummi. Bacch. 668. See also Trin. 962.
et etiam. Cist. 522.
ut utrobique. Mil. 466.
in incertas. Rud. 187.
se senem. Aul. 710. See also Cist. 181; Mil. 162.
te tenere. Rud. 246.
re rediisse. Stich. 411.
ne nega. Stich. 715.
si sine. Trin. 603.
bis bibisse. Bacch. 759.
fur trifurcifer. Aul. 326.
it petitum. Aul. 247.
it dormitum. Aul. 302.
illam . . . ancillam. Merc. 975. See also Poen. 355.
segregant . . . se. Capt. 517.
intrassis intra. Men. 416.
nuptam tam. Merc. 785.
esse se. Pers. 136.
pauperes res. Rud. 282.
erili filio. Epid. 164.
numquam quicquam. Amph. 910; Rud. 581. See also Capt.
136, 76; Amph. 1036.
numquam quicquam quoiquam. Pseud. 134. See also Most.
925, 608.
corculum melculum uerculum. Cas. 837.
odium . . . propudium. Cure. 190.
cenaui . . . naui. Amph. 732. See also Amph. 823.
uestitu tuo. Capt. 322. See also Stich. 338, 739.
ibit ito. Pseud. 863.
praeda dare. Pseud. 1164.
uellicent uocent . . . occentent. Merc. 408.

Where the forms differ the variation is sometimes no greater than
that which is produced by the substitution of one vowel for another:—

patitur . . . potitur. Asin. 324.
arcem . . . arcam. Bacch. 943.

igitur . . . agitur. Mil. 765.
 dicta docta. Asin. 525.
 sim . . . sum. Mil. 1086.
 mora merast. Capt. 396.
 amens amansque. Merc. 82.

Other changes in the vowel sounds are found:—

amoris . . . umorisque. Mil. 640.
 demum domum. Men. 635.
 mali . . . male. Bacch. 118.
 puer puero. Bacch. 460.
 amores mores. Pseud. 64.
 des aedes. Asin. 242.
 debent dabunt. Bacch. 1142.
 pote pati. Trin. 352.
 fuit . . . fiet. Merc. 446. See also Pers. 479.

The variation of vowel sounds in opposed syllables is so great that one may be justified in concluding that Plautus assumes the right to substitute any vowel or diphthong for any other regardless of length and nature.

Changes of vowel lengths are accompanied by changes of consonants:—

uĕrum . . . uerbum. Merc. 771.
 medicus . . . mendicus. Rud. 1305–1306.
 sis sit. Pseud. 190.
 pŭrus putus. Pseud. 989, 1200.
 mĕne sĕnĕ. Men. 1157.

Various changes are made in the consonants of words used in this figure:—

at . . . bat. Epid. 95. See also Pseud. 235.
 error terror. Merc. 25.
 ibi tibi. Pers. 288; Poen. 298; Pseud. 215.
 sator sartorque. Capt. 661.
 tres . . . res. Merc. 118.
 nomen . . . omen. Pers. 625.
 sis si. Rud. 1073.
 uerna uerba. Amph. 1033.
 fictum . . . pictum. Asin. 174.
 arare . . . amare. Merc. 356.
 pingi fingi. Poen. 221.
 totus . . . potus. Stich. 749.
 scabrae . . . glabrae. Trin. 541.

Changes are made by syllables:—

eamus . . . prandeamus. Men. 387.
 cor corpusque. Mil. 617.

malus masculus. Cist. 705.
 abdi abscondidi. Merc. 360.
 potestas . . . potest. Cas. 282; Stich. 69.
 corpus cor. Cist. 551.
 lateres . . . ueteres. Truc. 305.
 ueteres lateres. Truc. 306.
 collo . . . collocavit. Epid. 360.

Variations in form result from the use of prefixes and suffixes:—

fur . . . trifur. Aul. 633.
 scio . . . nescio. Bacch. 324.
 concedite . . . abscedite . . . decedite. Amph. 984.
 incolae accolae. Aul. 406.
 operta . . . aperta. Cap. 524.
 salsipotenti . . . multipotenti. Trin. 820.
 falsi falsimoniis. Bacch. 541.
 ludi ludificabiles. Cas. 761.
 multiloqua . . . multibiba. Cist. 149.

In very many cases the difference in form results from inflection:—

causa . . . causā. Epid. 41.
 hospitem . . . hospiti. Mil. 135–136.
 aerumnis . . . aerumnas. Pers. 2.
 conserui conseruaeque. Mil. 1340.
 utamur . . . utimur. Aul. 482.
 metuant . . . metuont. Aul. 483.
 simus . . . sumus. Aul. 484.
 doleat dolet. Cist. 67.
 parentur . . . paratis. Men. 955.
 sim . . . sum. Mil. 1086.
 caueas caue. Pseud. 517.
 ueniet . . . uenit. Cist. 75.
 habuisse . . . habere. Rud. 1321.
 peristi perii. Cas. 633.
 fierent fieret. Aul. 605.
 essent esset. Mil. 735.
 spectare . . . spectari. Poen. 337.
 nuptum . . . nubit nupsitque . . . nubet. Cist. 42–44.
 dixisse dicitur . . . dico. Frag. Fab. Cert. 72–73.
 pessumarum pessuma. Cas. 793.
 mea . . . meus . . . meum. Poen. 365–366.
 pulcra . . . pulcrior. Most. 289.
 caros . . . caram . . . cara . . . cariora. Aul. 374–
 376.
 hanc . . . haec . . . huic. Asin. 631.

tu te. Aul. 549; Capt. 460.
 tu . . . te . . . tute. Cas. 599.
 ferreis ferreas . . . ferrea ferream . . . ferro. Pers.
 570-572.

No other form of adnominatio is so common as that which is produced by the use of different words more or less closely related by etymology:—

omen ominator. Amph. 722.
 portitorem . . . portorio. Asin. 159.
 Bacchis Bacchas . . . bacchanal. Bacch. 53.
 modo . . . modestia. Bacch. 613.
 patriam . . . patrem. Capt. 384, 686; Men. 1090.
 labra . . . labella. Pseud. 1259.
 captas capere. Amph. 821.
 crepitant . . . crepant. Men. 926.
 hac . . . hinc huc. Cist. 702.
 hic hac. Truc. 613.
 qui quia. Amph. 667, 1034; Aul. 355; Curc. 40; Epid. 33; Merc.
 511; Most. 740; Pers. 228; Rud. 151, 522. See also Epid.
 208; Merc. 405; Most. 58-59; Poen. 338-339; Stich. 91-92.
 nomen nominet. Asin. 780.
 facinus facere. Bacch. 682; Cist. 231; Curc. 24; Poen. 308. See
 also Bacch. 641; Men. 447; Mil. 309; Most. 459; Pseud. 512;
 Truc. 218; Aul. 587; Mil. 498; Bacch. 925; Mil. 621; Most.
 777.
 officium facere. Amph. 675; Pseud. 1104; Truc. 436. See also
 Stich. 6; Trin. 174; Amph. 721; Asin. 380; Curc. 280-281;
 Pseud. 913; Asin. 173; Aul. 404; Capt. 297; Merc. 522;
 Pers. 618; Epid. 337; Pseud. 375.
 specimen specitur. Bacch. 399; Cas. 516.
 certamen cernitur. Bacch. 399; Cas. 516.
 porto . . . portu. Capt. 869.
 luce lucebit. Curc. 182.
 uerbero . . . uerberare. Curc. 196-197.
 Salutem . . . salutem. Pseud. 709.
 multa multat. Rud. Prol. 20.
 solus solitudine. Asin. 163.
 negotiosi . . . negotiis. Merc. 191.
 foris . . . foras. Pers. 404. See also Poen. 741-742.
 salus . . . salubriter. Cas. 801.
 mira miror. Amph. 772.
 uerberas uerberabilissime. Aul. 632-633.
 nescibo . . . nescium. Capt. 265.
 memoriter meminisse. Capt. 250.
 iterum iterem. Poen. 921.

age . . . agis. Epid. 196.
 unice unum. Asin. 208.
 belle belliatula. Cas. 854.
 ergo erga. Rud. 1389.
 mala's male . . . malo. Asin. 129-130.

Plautus is very fond of bringing together words which have little or no similarity in form but nevertheless suggest an etymological relation:—

qui quaerit. Asin. 217-218. See also Epid. 448; Rud. 225;
 Asin. 429, 288; Epid. 455; Pseud. 866; Most. 35; Aul. 92;
 Mil. 785; Most. 1095; Rud. 989.
 capti ceperunt. Capt. 653.
 recessim cedam. Cas. 443.
 insidias . . . praesidium. Men. 136.
 supremus summus. Most. 348.
 te . . . tis. Trin. 343.
 haec huius. Truc. Prol. 13.

He is well pleased with the effect when the suggestion of etymological relation is false:—

ausus haud. Aul. 755. See also Mil. 11.
 mox noctu. Cist. 44.
 uix uiuo. Merc. 958. See also Most. 432; Rud. 591.
 esse eris. Most. 859.
 uix uitam. Rud. 283.
 tene tibi. Truc. 537.

Our author does not restrict himself to the use of Latin but also borrows words from the Greek to enable him to present a figure:—

uinum . . . oenopolio. Asin. 200.
 thesaurum auri. Aul. Prol. 7.
 Megadoro dari. Aul. 604.
 Lyde ludo. Bacch. 129.
 chryso Chrysalo. Bacch. 240.
 Bacchides . . . bacchae. Bacch. 371.
 paedagogo pedem. Bacch. 423.
 cruciatum Chrysalum. Bacch. 687.
 demarchus . . . comarchus. Curc. 286.
 more moro. Men. 571.
 longos logos. Men. 779.
 Eutyche eu. Merc. 601.
 Gelasimo . . . Catagelasimum. Stich. 631.
 moros . . . morosos. Trin. 669.
 πιν' . . . propino. Stich. 707-708.
 πάλιν . . . palmam. Trin. 705-706.

Plautus does not hesitate to invent words when they will serve his purpose:—

molossici odiosicque : . . . **incommodestici**. Capt. 86–87.
heia beia. Pers. 212.
at bat. Pseud. 235.
Charmides . . . **charmidatus**. Trin. 975–977.
ipsusne's ipsissumus. Trin. 988.

Our figure is frequently produced by the use of words containing the same letters arranged in different orders:—

pariter . . . **partiam**. Asin. 271.
omini omnis. Epid. 397.
aduentu tuo. Stich. 739.
cura cruciabar. Merc. 247.
institutam astutiam. Mil. 237.
culina clueo. Truc. 615.
sodali solidam. Bacch. 187.
unum nummum. Capt. 331.
immersi miser. Men. 448.
is si. Amph. 850.
ut tute. Poen. 710. See also Rud. 1099.
adroget te. Rud. 1332.
ut tu. Aul. 762; Bacch. 35; Capt. 933; Mil. 401, 842, 1192;
 Most. 1145; Poen. 1038, 1072; Pseud. 464, 473; Stich. 697;
 Trin. 1132; Truc. 309, 711.
et te. Men. 216.
minis animisque. Asin. 405.
ut tuo. Rud. 276. See also Stich. 42.

The close blending of the words of a sentence in ordinary conversation is shown by those examples in which the different parts producing the figure derive their similarity from this practice:—

. . . **Cenáuin** ego heri in **náui** in portu **Pérsico**? Amph. 823.
 . . . **Quantúm sat** est et **plús satis**: **supérfit**: Epid. 346.
 . . . **Tibi équidem a portu adpórto** hoc. . . . Merc. 161.
 See also Stich. 295, 338.
Séd quin intro **dúcis me ad eam**, ut **uídeam**? . . . Merc. 915.
PY. Ofei, **satis** sum **uérberatus**: **óbsecro**. CA. **Quam móx seco**?
 Mil. 1406.
PHILO. **Válet** illequidem atque **égo disperii**. CAL. **Bís peristi**?
 quí potest? Most. 375.
 **Immo i modo**. Pers. 613.
Nám iam de hoc **obsónio de mína una deminuí modo**: Truc. 561.

The examples which have been given under the various heads are simple illustrations of the most important principles governing the

meaning and form of words used in this figure, but it must not be thought that they cover all the cases that appear in our author. A very large proportion of his examples of adnominatio represent such a combination of different principles as precludes the possibility of a simple classification for them.

The following are typical illustrations:—

- Éxtemplo faciô facetur me atque magnificûm uirum. Asin. 351.
 . . . perire mé malis malîm modis. Bacch. 490. See also Bacch. 875.
 . . . Vos uostrûm curate officium, ego efficiâm meum. Bacch. 760.
 Máleque dictis, quâé quidem quiui cómminisci. . . . Bacch. 982.
 Vbi prîmumst lícitum |, ilico
 Properâui abire dé foro. Men. 599.
 Quo mágis, quod facerem, cúra cruciabâr miser. Merc. 247.
 Homo quídamst qui scit quôd quaeris ubi sít. MI. Quem ego hic audíui? Mil. 1012.
 Nám tu quemuis pótis es facere ut áfluat facétiis. Mil. 1322.
 Nám heri in portum nóctu nauis uénit: ueniri hánc uolo. Pers. 577.
 Hánc equidem Venerém uenerabor, me út amet posthac própítia. Poen. 278. See also Rud. 305.
 Quífa non iam dudum ánte lucem ad aédem Veneris uénimus. Poen. 318. See also Rud. 308; Frag. Fab. Incert. 32.
 Húc opesque spésque uostrum cógnosendum cóndidi. Rud. 1145.
 . . . nam nos eius animum
 De nóstris factis nóscimus, . . . Stich. 2b-3.
 Fáscis opus ést, puluinis, cúnis, incunábula. Truc. 905.

The citations already made are sufficient to show the wide range covered by this figure. Its field is bounded on one side by those expressions in which there is a repetition of words identical in both form and meaning; and on the other side by such as are alike only in having the same initial letter. Excluded as these are from the limits of our figure, their close relation to it is nevertheless shown by the fact that adnominatio is frequently found closely connected with mere alliteration:—

Qui data fidé firmata fidentem fefellerint. Frag. Fab. Cert. 54.

THE RELATION OF ADNOMINATIO TO TEXTUAL CRITICISM.

Our figure is by its nature especially liable to suffer from haplography. Therefore it is not surprising that many good emendations have resulted in the restoration of examples of adnominatio to the text.

In not a few cases the principles of the figure may be applied as a test of the value of conjectures.

In Asin. 922, Fleckeisen inserted *hominum* thereby restoring one of Plautus' most common combinations:—

. . . Immo es, né nega, **omnium** <hóminum> pol nequissumus.
See Epid. 501-502; Men. 817; Most. 340; Trin. 1115; Men.
1053.

For the same reason **omnes homines** is recognized in Pseud. 294. See Cist. 205, 774; Truc. 932.

In the lists of examples already given will be found abundant support for such conjectures as the following:—

Iústumst, <ut> **tuós** tibi seruos tuo árbitratu séruiat. Bacch.
994.

Vt scelestus, Hégio, nunc **íste** <te> ludós facit. Capt. 579.

. . . Propera ire intro húc **ad** <ad>**finém** tuom: Cist. 779.

Méliust, sanus <si> **sis**. . . . Merc. 497.

Quom mé uidebunt grátiam **refér** <re rem fe>**rénti**. Most. 232.

Nón **uinum** <uiris> moderari, séd **ui** <ri> **uinó** [n] solent. Truc.
831.

THE POSITION OF THE WORDS PRESENTING THE FIGURE.

It is interesting to note that in exactly 50 per cent. of all the examples of our author the words producing adnominatio stand together. 10 per cent. are separated by single particles; the remaining 40 per cent., by other words of greater or less number. These are the figures for all the examples. The percentages for the different classes vary, as we should expect, the forms having the least resemblance being inclined to stand nearer together.

Of the words which are alike excepting for variation by inflection, 36 per cent. stand together; 12 per cent. are separated by single particles; 52 per cent., by other words. For such words as are more remotely related by etymology the percentages are 46; 10; 44. For words that have no etymological connection, 69; 7; 24.

Among the special positions most favored are the following:

One word at the beginning and the other at the end of a verse:—

Púlcra mulier **núda** erit quam **púrpurata** **púlcrior**. Most. 289.

The end of one verse and the beginning of the next:—

. Fateor me **ómniun**

Homnium ésse Athenis Átticis minumí preti. Epid. 501-502.

The ends of different verses:—

. **séd si repperero, ó Fides,**
Múlsi congíalem plenam fáciam tibi fidéliam. Aul. 621-622.
Qui núnc in Ephesost Éphesiis carissumus.
 NI. Ne ille hércle mihi sit múlto tanto cárior. Bacch. 309-310.
 NI. Quid dubitamus púltare atque huc éuocare ambós **foras?**
 PH. Haúd moror, NI. Heus Bácsis, iube sis áctutum **aperiri**
fores. Bacch. 1117-1118.

The beginnings of different verses:—

Exaúspicaui ex úinclis: nunc intéllego
Redaúspicandum esse in catenas dénuo. Capt. 766-767.
Mínus quíndecim diés sunt, quom pro hisce aédibus
Minás quadraginta ácepesti a Cállicie: Trin. 402-403.

The end of one verse and the beginning and end of another:—

. **Vt cotídie**
Prídie caueát, ne faciat quód pigeat **postrídie.** Stich. 121-122.

The corresponding positions in different verses:—

OL. Vin **lingulacas?** LY. Quid opust, quando uxór domist?
 Ea **lingulacast** nóbis: nam numquám tacet. Cas. 497-498.

Sometimes the two words are a long distance apart:—

In **mélle** sunt linguáe sitae uostrae átque oratiónes,
 Facta átque corda in **félle** sunt sita átque acerbo acéto. Truc.
 178-179.
 . . . **ualentis uirgatores** . . . **lentis uirgis.** Asin. 565-
 575.

Often two or more figures are used close together:—

Strepitús, crepitus, sonitús, tonitrus: . . . Amph. 1062.
Núdu s inctus céntum **pondo's, quándo pendes pér pedes.** Asin.
 301.
 . . . **Rem répperi** omnem ex tuó magistro: **né nega.** Bacch.
 566.
Quód bonis benefit beneficium grátia ea grauidást bonis. Capt.
 358.
Díco unum ridiculum dictum dé dictis melióriibus. Capt. 482.
 GE. Ergo óratores pópli **summatés** uiri
Summi áccubabunt, égo **inímatís** **ínímus.**
 EP. Haud aéquomst te inter óratores áccipi.
 GE. Equidem hércle **orator súm,** sed procedít parum. Stich.
 492-495.

At times the different figures are arranged in interlocked order:—

. . . **festó dié** siquid **prodégeris,**
Profésto egere liceat, nisi perpéceris. Aul. 380-381.

More than one figure of the same kind are used in close succession:—

Quaéro quoi ter trína triplicia tribus modis tria gaúdia
 Ártibus tribus tēr demeritas dém laetitas dé tribus
 Fraúde partas, . . . Pseud. 704–705b. See also Epid. 331–334; Pers. 57.
 Sed spátium hoc occídít: breuest currículo: quam me paénitet.
 Quid hoc? ocllusam iánuam uideo: . . . Stich. 307–308. See also Rud. 472–482; Trin. 302–304.

THE POSITION OF THE ICTUS.

In 40 per cent. of the total number of examples the corresponding syllables both bear the metrical ictus. In 20 per cent. neither one has it. Thus it will be seen that they agree in 60 per cent. of the cases, while in 40 per cent., one syllable bears the ictus but the other does not.

Here again the percentages vary for the different classes. Where words differ only by inflection, 63 per cent. agree in regard to ictus; both syllables having it in 44 per cent. of the examples, neither one having it in 19 per cent. In 37 per cent. they differ. Where the words are otherwise related by etymology 61 per cent. agree; both having it in 40 per cent. of the examples, neither one having it in 21 per cent. 39 per cent. differ. Where the words have no etymological relation, 54 per cent. agree; both having it in 34 per cent. of the examples, neither one having it in 20 per cent. 46 per cent. differ.

In this connection one should notice that Plautus used 1,259 monosyllables and elided dissyllables in *adnominatio* and in 50 per cent. of all his examples the two words stand immediately adjacent. These facts taken together have a decided bearing on the question of the position of the ictus, for when one of two words is a monosyllable, their juxtaposition often prevents them from bearing the same ictus.

The following examples will show our author's usage in regard to the relation of ictus and responsive syllables in *adnominatio*.

Both corresponding syllables bear the ictus:—

Concéдите atque abscéдите omnes, dé uia decéдите: Amph. 984.
 Atque híc equos non in árcem, uerum in árcam faciet ímpetum.
 Bacch. 943.
 satór sartorque scélerum et messor máxume. Capt. 661.
 Dáte uiam mihi, nōti ignoti, . . . Curc. 280.
 . . . fēr pedem, confēr gradum. Men. 554.

Even two ictus are found on each word:—

Sibi amátor talos quóm iacit scortum ínuocat.
 Estne ínuocatum scórtum an non? . . . Capt. 73–74.
 Si cónquíniscet ístic, conquíniscito. Pseud. 864.

Nam ego hās tabellas **óbsignatas, cónsignatas** quās fero. Bacch. 935.

Neither of the corresponding syllables bears an ictus:—

. . . **Incolae, accolae, áduenae** omnes,
Dáte uiam qua fúgere liceat, . . . Aul. 406–407.
. . . Egone illum **nón fleam?** egon non **défleam**
Talem ádulescentem? . . . Capt. 139–140.
Vbi intro hānc nouam nuptam **dēduxi**, rectā uia in conclaue
ábduxi. Cas. 881.

One of the syllables has an ictus but the other has not:—

Vbi **uoles** pater **esse**, ibi esto: ubi **nóles**, ne fuerís pater. Epid. 595.
. . . Ne mihi **dámnum** in **Epidamnó** duis. Men. 267.
Inuólulolum, quae in pámpini folio **íntorta** ímplicát se:
Ítidem haec exorditúr sibi **intórtam** oratiónem. Cist. 729–730.
BR. Immo omnes **sani** sūnt profecto. AM. At me **úxor in-**
sanúm facit
Suis foédis factis. . . . Amph. 1084–1085. See also Asin. 247.
Iústus, iniustús: malignus, lárghus: . . . Bacch. 401.
. . . Quadrigas sí nunc **inscendás** Iouis
Átque hinc **fugias**, ita uix poteris **éffugere** infortúnium. Amph. 450–451.
Valétudo decréscit, adcrescít labor. Curc. 219.

The meaning and force of the words sometimes make it perfectly plain why in given cases both or one or neither of the corresponding syllables should have the ictus. There is no cause for there being any difference in such examples as these:—

árcem . . . **árcam**. Bacch. 943.
satór sartórque. Capt. 661.
ínuocát . . . **ínuocátum**. Capt. 73–74.
cónquiníscet . . . **cónquiníscito**. Pseud. 864.

Even in:—

concédite . . . **abscédite** . . . **decédite**. Amph. 984,

where the emphatic idea is that of movement not direction, it is fitting that the ictus should appear uniformly on the same syllable. In many cases there is every reason why the words should be as nearly alike as possible in all respects. The large number of 1,295 examples in this class is no occasion for surprise.

On the other hand the decided contrast intended between:—

uolés . . . **nóles**. Epid. 595,

is better brought out by a difference in ictus.

In each of the following examples the ictus instead of standing on the responsive syllable of the compound word is placed on the emphatic prefix in order to present its force the better:—

sáni . . . insanúm. Amph. 1084.

iústus iniustús. Bacch. 401.

fúgias . . . éffugere. Amph. 451. See also Most. 1112.

The application of the same principle in:—

íncolae áccolae. Aul. 406,

deprives both of the corresponding syllables of ictus, that the two contrasted syllables may be emphasized. Thus, in:—

óbsignátas cónsignátas. Bacch. 935,

the prefixes are made prominent.

In:—

fleam . . . défleám. Capt. 139,

the first word is unemphatic and the stress of the latter word is thrown on the intensive prefix.

But while the meaning and force of the words themselves explain the position of the ictus in many cases, it does not account for all. We would certainly expect it to stand on the responsive syllable of the first word and the prefix of the second in:—

nóti ignóti. Curc. 280,

but Plautus prefers to use the words in an order which renders such a position of the ictus impossible.

One would think that it would be on the same responsive syllables of:—

íntorta . . . intórtam. Cist. 729–730.

dámnum . . . Épidamnó. Men. 267.

However, our expectations are more nearly realized in:—

Épidamno . . . damno. Men. 263–264,

where the two words are alike in that neither of the responsive syllables has the ictus.

Variations are not infrequently found close together:—

Nam **nóuom** maritum | **ét nouam** nuptám uolo

Rus prósequi — **noui** hóminum mores máleficos. Cas. 782–783.

Néque **aqua** aquae neque láctest lactis, créde mihi, usquam símilis. Men. 1089.

Véllicent, uocént, molesti sint, occentent óstium: Merc. 408.

SA. Heús tu, etiam pro uéstimentis húc decem **accedént** minae.

DO. **Ábscedent** enim, nón **accedent.** . . . Pers. 669–670.

Tuis seruiui séruitutem impériis praeceptis, pater.
 Pro ingenio ego me liberum esse ratus sum, pro imperio tuo
 Meum animum tibi séruitutem séruire aequom censui. Trin.
 302-304.

Si ánimus hominem pépult, actumst, ánimo seruit, non sibi:
 Si ipse animum pepult, dum uiuit, uictor uictorum cluet.
 Tú si animum uicisti potius quam ánimus te, est quod gaudeas.
 Trin. 308-310.

From such examples as these one can easily see that it is not always the sense which determines the position of the ictus, but that the necessary or chosen arrangement of the words often exerts a controlling influence.

GENERAL GRAMMATICAL QUESTIONS.

The examples of our figure throw much light on general grammatical questions and on the pronunciation of individual sounds and words.

HIATUS.

The uncertainty as to the genuineness of the existing examples of hiatus in Plautus renders it impossible for one to say how often and in just what instances questions of adnominatio and hiatus are connected.

Da méus ocellus, méa rosa, mi | ánime, mea uolúptas. Asin. 664,
 remains in the accepted text.

See also:—

Ne istúc nequiquam díxeris tam indignum dictum | in me.
 Asin. 698,

in which verse Bothe suggested the order: . . . in me tam indignum dictum.

Inimíco possum: amíco | insipiéntiast. Poen. 1090,
 was changed by Pylades to read: . . . amico est insipientia.

Such transpositions of the readings of the manuscripts will relieve many verses of hiatus in a satisfactory manner, but it still remains a question whether the very nature of the figure employed may not be sufficient warrant for allowing a combination usually regarded as undesirable.

The authority of the best manuscripts points to hiatus in:—

Hic doli, hic falláciae omnes, hic sunt sycophántiae,
 Hic argentum |, hic amica amánti erili filio. Pseud. 672-673.

If the reading is to remain without the insertion of *est* after *argentum*, the hiatus seems to be regarded as justified by the emphatic repetition. See also:—

Lumbi sedendo |, oculi spectandó dolent. Men. 882,

where, if the hiatus is genuine, it is justified by the contrast between *sedendo* and *spectando*. But the effect in these cases is by no means so marked as that produced by examples of adnominatio which for this reason would seem to have a better right to allow hiatus.

AVOIDANCE OF HIATUS.

That hiatus was regarded as undesirable in Latin we know not only from the practice of the writers but also from the direct statements of the authorities: "Quod quidem Latina lingua sic observat, nemo ut tam rusticus sit qui vocales nolit coniungere." Cic. *Or.* 150. See also Cic. *Or.* 152; Quint. *Inst.* IX, 4, 33; Plot. (Keil. VI, p. 448).

Plautus avoids this objectionable result by making free use of elision, whether it be of a final vowel or a final *m* with its preceding vowel. This fact is shown by an examination of the examples of adnominatio.

Sometimes complete elision in one word would leave the remaining part almost, if not exactly, the same in form as the other word to which it responds:—

qui qui(a). Amph. 667, 1034; Epid. 33; Merc. 511, 612; Pers. 228; Rud. 522. See also Epid. 208; Merc. 405; Poen. 338–339; Stich. 91–92; Epid. 299.

par par(i). Pseud. 692.

tu tu(a). Trin. 55.

tu tu(am). Amph. 529. See also Pers. 614.

pauper(em) . . . pauper. Aul. 174.

ingeni(um) ingeni. Stich. 126.

ingeni(o) ingeni(um). Trin. 1049.

optum(o) optum(e) optum(am). Amph. 278.

amic(um) amic(o). Curc. 332.

ill(e) ill(am). Merc. 449; Trin. 605.

diu . . . di(e) uno. Pers. 264.

Sometimes elision will leave the remaining part exactly the same as a part of the responsive word:—

insan(a) insanio. Amph. 704.

ill(a) illud. Bacch. 503. See also Stich. 556.

mod(o) . . . modestia. Bacch. 613.

aqu(a) aquae. Men. 1089.

usur(a) usurari. Pseud. 135.

summates . . . summ(i). Stich. 492-493.

ill(um) illic. Capt. 314. See also Epid. 217; Truc. 339.

optum(um) . . . optumus. Trin. 486.

It is noteworthy that in this class of examples the shorter form almost invariably precedes the longer.

We are not surprised to find that all of the examples which have been given seem to point to such an elision as will be nearly if not quite complete. But there are, on the contrary, many more examples of adnominatio which support the theory that there still remained after elision enough of the sound of the elided letters to preserve something of the effect which naturally belonged to them.

The explanation given by Plotius does seem to point to a final vowel and final *m* with its preceding vowel being treated alike, each disappearing entirely before an initial vowel:—

"Synalifa est, quando finita pars orationis in vocalem vel in *m* litteram vel in *s* altera parte orationis incipiente a vocali eliditur, ut *mene efferre pedem* et *mene incepto*. Sic in vocali. In *m* littera *m* non sola perit in metro, sed etiam vocalis quae eam antecedit, ut *monstrum horrendum ingens*." (Keil. VI, p. 448). See Vel. Long. (Keil. VII, p. 80).

Quintilian says: "Atqui eadem illa littera, quotiens ultima est et vocalem verbi sequentis ita contingit, ut in eam transire possit, etiamsi scribitur, tamen parum exprimitur, ut *multum ille* et *quantum erat*, adeo ut paene cuiusdem novae litterae sonum reddat. Neque enim eximitur, sed obscuratur et tantum in hoc aliqua inter duas vocales velut nota est, ne ipsae coeant." *Inst.* IX, 4, 40. See also *Inst.* IX, 4, 39; Paul. Fest., 72, 6. *dice*.

It was believed that "turrim in praecipiti stantem," had an effect different from that which would result from the use of *turrem* in the same connection. Gell. *N. A.* XIII, 21, 6. Pompeius (Keil. V, p. 287) and Consentius (Keil. V, p. 394) seem to have understood that at least something of the natural sound of *m* and its preceding vowel was retained before an initial vowel.

The great majority of the examples of adnominatio in Plautus which are affected by elision support the theory of the partial retention of the sounds of the elided letters. In numerous cases we find two words which he has used with greater or less frequency elsewhere for the manifest purpose of producing the figure, used again but in such arrangement that one or both of them must suffer elision. In these latter instances the sense of the passages points as positively as in the former to adnominatio being definitely intended, yet if the elision is understood to be complete, we must believe that our author has failed in his purpose and has disappointed our expectations, for complete elision would destroy an important part, if not all, of the similarity on which the figure could rest:—

uolo . . . nol(o). Amph. 751. See also Pers. 98.
 meas m(e). Aul. 98. See also Aul. 744; Bacch. 81; Capt. 181.
 tu t(e). Cas. 113; Epid. 717; Truc. 413.
 s(e) . . . seuocat. Merc. 379.
 ibi tib(i). Pseud. 215. See also Trin. 469.
 a port(u) adporto. Stich. 295.
 scabrae . . . glabr(ae). Trin. 541.
 umqu(am) usquam. Amph. 1036. See also Asin. 710; Stich. 77.
 fict(um) . . . pictum. Asin. 174.
 nam i(am). Bacch. 222; Pers. 104, 325, 737; Stich. 408.
 patri(am) . . . patrem. Capt. 686; Men. 1090.
 geminam german(am). Mil. 238.
 familiarem r(em). Stich. 525.
 quicqu(am) umqu(am). Rud. 219.

In addition to the examples given above, which have direct parallels in cases where there is no elision, many others are found which bear with like force on our question:—

uen(i) . . . inuenies. Amph. 286.
 lup(i) . . . lupina. Cas. 971.
 in for(o) infumo. Curc. 475.
 ill(ae) armillae. Men. 536.
 cur(a) . . . curari. Men. 895.
 imm(o) i modo. Pers. 613.
 salsipotent(i) . . . multipotenti. Trin. 820.
 Epidamn(o) . . . damn(o). Men. 263–264.
 hospit(em) . . . hostem. Bacch. 253.
 fle(am) . . . defleam. Capt. 139.
 bell(am) . . . tenellam. Cas. 108.
 corculum melculum vercul(um). Cas. 837.
 ad e(am) . . . videam. Merc. 915.
 angiport(um) . . . hortum. Most. 1045.
 escar(um) . . . poscarum. Truc. 610.
 sen(em) . . . cen(am). Capt. 496.
 terg(um) . . . tergin(um). Pseud. 154.

The large number of examples in which letters are elided before the same ones used as initials would seem to show an unwillingness to suffer from the loss resulting from complete elision:—

cenauin . . . nau(i) in. Amph. 823.
 faci(o) officium. Asin. 173.
 t(u) ut. Asin. 660; Bacch. 202; Epid. 236, 722; Men. 160, 683, 920; Most. 527; Pers. 237. See also Trin. 1065.
 me t(e). Bacch. 58; Capt. 249. See also Capt. 249, 332; Epid. 301; Men. 216; Merc. 702; Pseud. 92.

er(i) imperium. Men. 980.
s(i) ipsi. Mil. 803. See also Trin. 474.
meus m(e). Pers. 259.

Sometimes prosodic hiatus, preserving emphatic words from elision, at the same time produces examples of our figure:—

tú abi . . . tuam. Rud. 1027.
tu té agis. Trin. 1078.
quí amabo . . . qui(a). Stich. 91–92.

In:—

quóm illuc quo. Merc. 649,

the words though important have no special emphasis.

Prodelision is recognized by Codex Decurtatus, Palatinus C, in:—

numquam quicquamst. Trin. 801.

By this means the effect of one of our author's much used combinations is preserved.

The same excellent manuscript with others gives:—

inopiast cupias. Trin. 671.

The reading *copiast* of the editio princeps in the same verse is reasonable and still further increases the effect of the passage.

There are several places in which Plautus manifestly intended that examples of adnominatio should be recognized and where at the same time hiatus is to be avoided. Inasmuch as the figures in these cases would be injured by elision and greatly improved by prodelision, one is compelled to believe that our author intended that the words should be treated according to the latter principle:—

pondo's quando. Asin. 301.
mora merast. Capt. 396.
molliculas . . . molliculast. Cas. 492.
lingulacas . . . lingulacast. Cas. 497–498.
geminast germana. Mil. 383.
plumast . . . plumbeas. Poen. 812–813.
coquinmust . . . furinumst. Pseud. 791.

It is fair to admit that prodelision does not help the figure any in:—

. . . **Ého an amare occípere amarumst, óbsecro?** Cist. 68.
 . . . **capillus sátis compositust cómmode?**
 SC. **Ýbi tu commodá's, capillum cómmodum esse crédito.** Most.
 254–255.

A study of those examples of adnominatio which are affected by the question of hiatus makes it reasonably certain that Plautus avoided the difficulty by the use of elision and prodelision.

Abundant evidence has shown that elision might be nearly if not quite complete. On the other hand there are equally good grounds for believing that something of the natural sounds of the elided letters may be preserved, at least in those cases where it was desirable that their effect should not be wholly lost. We may infer that in the actual use of the language, the degree of loss varied widely. Perhaps in most cases the elision was practically complete, while in others enough of the sound of the elided letters remained to enable one to recognize the effect, the degree of difference depending on the conscious or unconscious influence of the sense of the words on the mind of the speaker.

ASSIMILATION.

It is a serious task to determine the correct orthographic forms of our author's time, and one that can not be accomplished by a study of his own works alone. The manuscripts of Plautus are far from agreement, varying in all degrees of difference from the conservative Ambrosianus to the codex Britannicus which abounds in assimilated forms. Even the best of them are inconsistent within themselves. See *A. conligi* Mil. 250; *colligandae, coligo* Epid. 689.

This problem of orthography requires for its solution all the evidence that can be obtained from the works of the writer himself, from the literature and inscriptions of his time, and from the authorities qualified to bear testimony. If spelling and pronunciation always harmonized, the problem would be simplified, but such a condition did not exist. The Romans themselves recognized this inconsistency in their own language.

" . . . legistis praeceptum antiquorum, qui aiunt scribi quidem omnibus litteris oportere, in enuntiando autem quasdem litteras elidi." Mar. Vict. (Keil. VI, p. 22).

"Orthographiam, id est formulam rationemque scribendi a grammaticis institutam, non adeo custodit ac videtur eorum potius sequi opinionem, qui perinde scribendum ac loquamur existiment." Suet. Aug. 88.

"Quaeri solet, in scribendo praepositiones sonum, quem iunctae efficiunt, an quem separatae, observare conveniat, ut cum dico *optinuit*: secundam enim *b* litteram ratio poscit, aures magis audiunt *p*, et *im-munis*: illud enim, quod veritas exigit, sequentis syllabae sono victum *m* gemina commutatur." Quint. Inst. I, 7, 7-8.

We find a number of examples of adnominatio which seem to indicate the assimilation of consonants. It is perfectly fair to introduce these as evidence in regard to pronunciation, although, for the reasons given, we should not be justified in offering them as proof of spelling.

The manuscripts generally recognize assimilation where *ad* is compounded with a word having an initial *t*. This is the uniform reading

of A, unless Pers. 529 furnishes an exception. Such a change of *d* to *t* increases the similarity of:—

a te attulit. Curc. 581.

attinuit . . . detinuit. Men. 589.

Attinere is commonly so written in the manuscripts. See however, B. Men. 145; Poen. 637; E. Aul. 770. Plautus is not at all averse to using the combination:—

ad te attinet. Cas. 672; Poen. 1307; Stich. 666–667. See also Rud. 962; Most. 940.

In this case if the almost necessary assimilation in the compound *attinere* should be accompanied by a like change of the final *d* before *te* the effect would be much increased. From the difficulty of preserving that *d* and the ease of assimilating it to the initial of the next word, and also from the fact that the desired assonance would thereby be increased, one is inclined to believe that such a change was recognized by Plautus. In fact *at te* is given by A. in Poen. 1307, and by B. in Poen. 1307; Stich. 666–667.

The effect of:—

Thalem talento. Capt. 274.

is much increased if we understand the final *m* of *Thalem* to be assimilated to the initial *t*. Such a change is seen in *contra, tandem*.

In *ad te attinere* the similarity of sound might be obtained by the retention of the original *d* in each word but it would be at the expense of conscious effort. The pronunciation doubtless showed the assimilation even though the spelling did not. See:—

ad te adtuli. Aul. 498.

It is not to be doubted that the speaker could and would retain the original form of the prefix where it would be necessary to do so in order to make its relation to a preceding word more manifest:—

ad me attinet. Poen. 637. B. *adinet*. See also Men. 145; Aul. 770; Epid. 130.

See:—

ex corpore exigam. Capt. 841,

where the form of the preposition appears to be chosen with special reference to the following compound.

alium . . . allegabo. Amph. 674,

seems to point to the assimilation of *d* to *l*.

On the other hand, while:—

adi . . . adloquere. Capt. 540,

shows no such change,

a portu adporto. Merc. 161; Stich. 295,
favors assimilation, which is the reading of some manuscripts. See also
Stich. 338.

The similarity of the two words would be increased by the assimilation or loss of *d* in:—

simulato . . . adsimulem. Bacch. 75.
eas adserat. Poen. 905.

That letter is lost in:—

stabit astato. Pseud. 863.

The final consonant of the prefix *com* disappears before *gn*:—

cognatos . . . cogere. Mil. 1119.

Adnominatio was certainly intended in:—

colloca . . . collo. Asin. 657,

and would depend on the change of *nl* to *ll*.

In the same manner each of the following examples points to assimilation. In some cases it only increases the effect, in others the recognition of the figure depends upon it, for unless assimilation takes place the words will not be noticeably alike:—

feror differor. Cist. 209.
lectus inlex. Asin. 221.
inlectum . . . lectum. Bacch. 55.
illam inlexit. Aul. 737.
illi . . . indices. Poen. 745.
optinendi optiost. Cas. 190.
leges pellege. Asin. 747. See also Pseud. 31, 40.
licet . . . pellucet. Aul. 565–566.
suppromo . . . promo. Mil. 837.
summano . . . Summanum. Cure. 416.

The following examples suggest that the consonants remained unchanged in the compounds:—

ad . . . adferas. Capt. 855. See also Epid. 639.
in . . . inmersi. Men. 448.
in . . . inpetum. Amph. 1115. See also Men. 869.
in . . . inpendent. Epid. 83.
in . . . inponito. Mil. 928. See also Most. 434.

Marius Victorinus says: "Has voces, *nonnunquam nunquam nunquid quanquam unquam*, saepe recte scriptas relinquitis; aliquando *n* in *m* commutatis, *numquam*, pro *n* facitis *m*. . . . Clari in studiis viri, qui aliquid de orthographia scripserunt, omnes fere aiunt inter *m* et *n* litteras mediam vocem, quae non abhorreat ab utraque littera,

sed neutram proprie exprimat, tam nobis deesse quam Graecis: nam cum illi *Sambyx* scribant, nec *m* exprimere nec *n*. (Keil. VI, 16, 4-10.)

As far as we can see from his examples of adnominatio Plautus regarded the letter under discussion as a simple *m*:—

numqui nummi. Bacch. 668.

nummum numquam. Trin. 962.

umquam quemquam quam. Most. 608.

The assimilation of *r* to *s* is shown plainly by:—

Persa . . . pessum. Pers. 740.

rus rusum. Merc. 68.

In the latter case the reading is supported by B. See also the manuscript readings: Mil. 1151, 773; Cist. 754.

Velius Longus says:—

“ . . . *dossum* per duo *s* quam per *r dorsum* quidam ut lenius enuntiaverunt. Ac tota *r* littera sublata est in eo quod est *rusum* et *retrosum*. . . .

Nisus auctor est ut *comese* et *consuese* per unum *s* scribamus et dicit rationem, quia iuxta productam vocalem geminata consonans progredi non soleat, et quoniam antiqui non geminauerint consonantes, sed loco geminationis notam superposuerint. In quibus error eius manifeste deprehenditur. Nam geminari consonantes productis vocalibus iunctas usus ostendit, in quo dicimus etiam *errasse saltasse abisse calcasse*. . . . Est enim quam Graeci dicunt *διφθογγος*, iuxta quam omnino geminari consonans non potest.” (Keil. VII, 79, 4-80, 16.)

If our author intended to present a figure in:—

incus . . . procudam. Pseud. 614.

sedeo . . . sedete . . . sedero . . . subsellio. Stich. 93,

the similarity of the words is so slight that we must believe either that the original *d*'s were preserved or that the derivations of *incus* and *subsellio* were clearly in mind.

It is manifest that Plautus uses the following combinations with the definite intention of producing adnominatio:—

haud ausim. Bacch. 1056. See also Mil. 11.

ausus haud. Aul. 755.

uidua uisas. Men. 113.

incassum cadunt. Poen. 360.

In each of these examples the retention of an original *d* would increase the similarity of the two words so much that one might think that they point to non-assimilation. On the other hand, it is to be noticed that the suggestion of relationship in each case is so marked that it could not fail to be observed. This being so, the sport of the

false suggestion would be increased by the slight degree of similarity in the form of the words.

The examples cited seem to indicate that *adt-* became or was pronounced *att-*; *adp-*, *app*; *conl-*, *coll-*; *disf-*, *diff-*; *inl-*, *ill-*; *obt-*, *opt-*; *perl-*, *pell-*; *subp-*, *supp-*; *subm-*, *summ-*; *-rs-*, *-ss-*. The final consonant of the prefix seems to have been lost in *ads-* and *comgn-*; retained in *adf-*, *inm-*, *inp-*. In *adl-* assimilation sometimes took place and at others did not. Whether these various inferences agree with the principles of assimilation as established by the best evidence obtainable from all sources, or differ from them, does not pertain to our question. This study is concerned with the testimony offered by the examples of *adnominatio* in Plautus. One may nevertheless note that nearly all of the suggestions of the examples cited above are in accord with what is understood to have been the usage of our author.

The assimilation *ill-* is the most doubtful. Though not without manuscript authority elsewhere, it is not recognized by A. Neither does that manuscript give *summ-*. Of course we do not have its report for *differor*. Cist. 209.

DOUBLE CONSONANTS.

Though the use of double consonants had not been introduced when Plautus wrote, it is still possible that pronunciation even then recognized the distinction between single and double consonants which we know to have obtained later. See Consent. (Keil. V, 394, 34-36); Mar. Victor. (Keil. VI, 9, 22-23).

In view of the fact that a considerable difference in form is freely allowed in the words producing our figure, we can not expect to derive from this source any positive proofs in regard to that question.

We find words which afterwards came to be written with double consonants freely used responsive to those which had single consonants:—

ferro ferit. Amph. 232.
exossatum os. Amph. 318. See also Amph. 342.
pane . . . pannis. Asin. 142.
Ilio . . . illi. Bacch. 953.
callo calamitas. Capt. 904.
uallum . . . ualentulast. Cas. 851-852.
scisso atque excisatis. Cist. 383.
immo i modo. Pers. 613.
columbum . . . columbari collum. Rud. 887-888.
summo . . . possumus. Stich. 72.
redisse nisi. Truc. 670.

ASPIRATION.

Quintilian says: "Diu deinde servatum, ne consonantibus adspirarent, ut in *Graccis* et in *trumpis*." Inst. I, 5, 20.

This is shown plainly in words borrowed by Plautus from the Greek:—

Crucisalum . . . Chrysalo. Bacch. 362.

cruciatum Chrysalum. Bacch. 687. See also Bacch. 1183–1184.

That our author understood the derivation of the name is shown by:—

Céterum quantúm lubet me póscitote aurum: égo dabo.

Quíd mihi refert Chrýsalo esse nómen, nisi factis probó? Bacch. 703–704.

Of a similar nature are the following:—

Thalem talento. Capt. 274.

Phoenicium poenicio. Pseud. 229.

The conclusion derived from these examples of *adnominatio* is supported by alliteration in *Asin.* 865–866; *Pseud.* 659.

ANAPTYXIS.

Adnominatio furnishes the strongest proof of the insertion of the parasitic vowel in at least one word borrowed from the Greek:—

minus . . . minas. Trin. 402–403.

de mina . . . deminui. Truc. 561.

We only wish that the evidence were as clear in regard to Latin words, but it is not.

cincticulo praecinctus. Bacch. 432,

of course can not throw any light on the question. Neither do we find any help in:—

perículum uitae meae tuo stat perículo. Capt. 740.

The manuscripts here show the longer form of the word in both cases, but the first one has been emended for the sake of the metre.

If the scansion would allow, it would increase the similarity of the words by a very slight degree if we adopted the manuscript reading and omitted the parasitic vowel in:—

Qui e núce nuculeum | ésse uolt, frangit nucem: Curc. 55.

SYNCOPE.

The full form *ualide* is required by the metre in *Pseud.* 364, and is given by the manuscripts in:—

ualide ualet. Pers. 427.

In this latter case the two words would be a little more alike in sound if the first were syncopated. The effect of:—

audi . . . auidi. Bacch. 276,

is diminished by the insertion of the parasitic vowel in the latter word, and by making the *u* consonantal.

On the other hand the unsyncopated form would be a decided improvement in:—

raucam rauim. Cist. 304.

There are numerous examples where our figure is presented by words which are made more nearly alike by the loss of intervocalic *v*:—

Séd uide sis ne in quaestione sis quando accersám mihi. Pseud. 663. See also Amph. 584–585; Curc. 521; Pseud. 190; Rud. 1073.

Múliebris morís discendi, obluiscendi stratiótici. Mil. 1359.

STRAB. Meúm quidem te lécum certe óccupare nón sinam.

PHR. Lépidé ecástor aúcupaui . . . Truc. 963–964.

rursum uorsum. Amph. 1112; Epid. 248.

rus rusum. Merc. 68.

On the contrary, the unsyncopated form of the first word increases the similarity in:—

dextrouorsum auorsa. Rud. 176.

The longer form would be an improvement in the first word of:—

sursum . . . deorsum. Aul. 366–367.

One sees the suppression of a final *e* increasing the similarity of two words:—

mean me. Capt. 853.

fac . . . facturum. Poen. 422.

Plautus repeatedly uses the imperative *tene* in such a way as to suggest the pronoun with the interrogative particle:—

tene tu. Cist. 771.

The suggestion of relation is here made stronger by the iambic shortening of the final *e* of *tene*. See also:—

mane male. Men. 603.

Our figure sometimes depends on the use of forms unaffected by syncopation:—

opifex opera fecit. Most. 828.

opus . . . operam . . . opificina. Mil. 879–880.

SYNIZESIS.

Some examples of adnominatio point to synizesis:—

amicam mihi. Men. 699.

mihi militi. Mil. 892.

Ei of *dei* as a monosyllable is used responsive to i:—

Dies dei. Bacch. 255.
dei dicunt. Most. 667.
dei diuites. Trin. 490.

Early inscriptions give us the form *nihil*, which is the uniform reading of Cod. A. Even though Plautus probably wrote the word with this spelling, he seems to have regarded it as a monosyllable, there being perhaps no instance in which he used it as a dissyllable. See Lindsay, *Capt. Intro.* p. 29–30; Birt, *Der Hiat b. Plaut.*, p. 20. Nevertheless we seem to have a hint that though the word was scanned as a monosyllable its pronunciation still retained a suggestion of the synizesis by which it had been produced from a dissyllable:—

Nam ni illum recipit, nil est quo me récipiam. Capt. 103.

A slight portion of the vowel sound of *ni* remaining after elision, if indeed it is not retained more completely in prosodic hiatus on account of emphasis, and being pronounced in connection with the initial letter of *illum* would give an effect almost exactly the same as that of *nihil*. See Lindsay, *Capt.* 103. n.

INFLECTIONAL FORMS.

The retention of -os as the ending of nominative singular of the second declension is shown by:—

tuo tuos. Capt. 711–712.
sáluos saluos álios uideo: . . . Men. 961.
equo . . . equos. Asin. 704.
palus palo. Men. 404.

-Es in the nominative plural of i stems of the third declension is quite in place:—

omnes homines. Cist. 774; Truc. 932. See also Pseud. 381.

On the other hand we have -is:—

omini omnis. Epid. 397.

Perhaps that was the form intended in:—

tristis . . . tristes. Amph. 961.

In the accusative plural -es is the reading adopted in:—

omnes homines. Cist. 205.

If that form was ever allowed, one would think that it would **always** be used in this combination of which Plautus was so fond, for it would render its word more nearly like *homines*. See the reading:—

omnis homines. Amph. 996; Most. 245.
In:—

suspiciones omnis. Asin. 774,

the effect would be increased by adopting **-es**.
The **-is** ending is strongly suggested by:—

urbes uerbis. Bacch. 966.

In regard to the imperative forms *face* and *fac* our figure is strengthened now by one and now by the other:—

face . . . feci. Cist. 504.

fac . . . facturum. Poen. 422.

Examples of adnominatio support the testimony of the authorities that **u** was still preserved in the superlative in the time of Plautus. See Quint. *Inst.* I, 7, 21; I, 4, 8. Vel. Long. (Keil. VII, 49, 22–50, 3):—

pessuli pessumi. Curc. 153.

pessumum pessum. Rud. 617. See also Merc. 847; Most. 1171.

maxumast . . . sumas. Trin. 413–414.

INDIVIDUAL SOUNDS.

AU.

Priscian says of the diphthong **au**:—

“Transit in **o** productam more antiquo, ut *lōtus* pro *lautus*, *plōstrum* pro *plaustrum*, *cōtes* pro *cautes*; sicut etiam contra pro **o** **au**, ut *austrum* pro *ostrum*, *ausculum* pro *osculum*, frequentissimeque hoc faciebant antiqui.” *Inst.* I, 52.

We are told that “*Orata* genus piscis a colore *auri* dicta, quod rustici *orum* dicebant, ut *auriculas* *oriculas*.” Paul. Fest. 183, 6.

“*Ausculari* dicebant antiqui pro *osculari*, . . .” Paul. Fest. 28, 9.

Plautus shows the effect of this vulgar and Umbrian dialectic pronunciation of the diphthong, frequently using it in alliteration with the letter **o**: Aul. 611, 617; Rud. 224. He also furnishes some positive examples in adnominatio:—

auscultare . . . ausculer. Cas. 133.

aurum ornamenta. Mil. 1302. See also Mil. 981, 1147.

aurata ornata. Epid. 222.

poculo pauxillulo. Stich. 272.

occupare . . . aucupai. Truc. 963–964.

In:—

aurum . . . aurichalco. Curc. 201–202,

it is probable that a false idea of the etymology of the latter word aided in the change.

EI.

The diphthong *ei*, whether genuine or spurious, is freely used responsive to either long or short *i* in examples of adnominatio:—

geminei germani. Men. 1082.
deicere . . . dixi. Poen. 1231.
sei sim. Merc. 489.
sei . . . sceis scio. Merc. 519.
ameicus . . . inimicus. Poen. 1213.

OE.

Two words which even in the classical period retained *oe* derived from an original *oi*, produce our figure in:—

Poeni poenas. Cist. 202.

Though *oe* remained fixed in *Poeni*, in the adjective *poenicus* it passed into *ū*. We have the older form retained on the authority of good manuscripts in:—

Phoenicium poenicio. Pseud. 229.

See also:—

amoenis moenibus. Truc. Prol. 2.

P.

Our material presents no proof of the insertion of *p* between *m* and *t* or *m* and *s*.

sumpsisse . . . absumptum. Most. 1140,

of course can give no light on the question. See also *Amph.* 1058.

In so far as the following have any weight, they oppose the principle:—

promptaria . . . depromar. *Amph.* 156.
sumpsit sumere. *Asin.* 225.
promptu promito. *Cist.* 111.
sumas sumptus. *Mil.* 673.

In each case the similarity of the words would be greater if the *p* were not inserted.

C.

We find, as we would expect, that *c* and *qu* are often used responsive to each other:—

tibicinasque hasce. *Aul.* 281.
eccam . . . quam. *Men.* 565.
loquere locus. *Poen.* 891.
sequere obsecro. *Rud.* 867, 875.

In view of the fact that no two consonants are so unlike that the substitution of one for the other is forbidden in our figure, we can not be surprised at any such change. Moreover, we must not assign too much importance to special examples that may be presented.

There appears to be the best evidence for believing that *c* retained its true, hard sound in our author's time and long afterwards. If any one at that early period should violate this principle, we should expect Plautus to do so, for he might easily have been influenced by the Umbrian dialect in which *k* before a narrow vowel became a sibilant. See Lindsay, *Lat. Lang.* 87. Yet even in his writings the correlation of *c* and *s* may be purely accidental, wholly without significance:—

parsit . . . *parceret*. Capt. 32.
os occillet. Amph. 183.
Sosiam . . . *socium*. Amph. 383–384.
strepitus crepitus. Amph. 1062.
facere fas. Asin. 514.
senem . . . *cenam*. Capt. 496.

X.

Several examples of adnominatio give prominence to the guttural element of *x*:—

coxit coquos. Men. 141.
faxint . . . *faciunt*. Merc. 285. See also Mil. 1367; Pers. 652; Poen. 1191; Trin. 882.
detexit tectus. Most. 163.
emunxti . . . *mucci*. Most. 1109.
dicta dixistis. Pseud. 372.
rex . . . *regem*. Stich. 287.
lectus inlex. Asin. 221.
sacrum saxumque. Capt. 617; Cas. 970.
tactum toxico. Cist. 298.
obsecro . . . *mox seco*. Mil. 1406.
poculo pauxillulo. Stich. 272.

The spelling of the last word with *x* is adopted by the editors here and elsewhere on the authority of the manuscripts. However, in some other places the form in *s* has like support. See the reading of the Ambrosianus, Epid. 248; Stich. 163; and Pseud. 706; Stich. 272. In this particular word the change could not have been made for the sake of the metre. We know that *x* was sometimes weakened to *s* when such a change became virtually necessary on account of a difficult combination of letters. Compare *Sestius*, *sescenti*. Nonius, 40, 24, M. quotes *cossim* as having been used by Pomponius Porcaria for *coxim*.

Some examples of our figure seem to suggest such a weakening of the pronunciation of *x*:—

extruit . . . struices. Men. 101-102.
osorem uxoris. Asin. 859.
consiliarius . . . auxiliarius. Truc. 216.

N.

Priscian recognized a variation in the sound of n. "**N** quoque plenior in primis sonat et in ultimis partibus syllabarum, ut *nomen*, *stamen*, *exilior* in mediis, ut *amnis*, *damnum*." *Inst.* I, 39.

In:—

amatores amant. Most. 169,

the n certainly receives little attention. The same may be said of it in each of the following cases where it is the final letter of the first or second syllable of its word:—

pendes . . . pedes. Asin. 301.
grandibo gradum. Aul. 49 (*gradibo*. BDEJ).
uegrandi gradu. Cist. 378.
grandiorem gradum. Curc. 118. See also Epid. 13.
longos logos. Men. 779.
emunxti . . . mucci. Most. 1109.

These seem to point to the weakness or loss of n before other consonants as well as s, a view supported by Buecheler, *Rhein. Mus.* XXXVII (1882), pp. 525-529. See also Warren, *A. J. P.* IV (1883), pp. 71-72.

S.

The principle of rhotacism was certainly operative long before the time of Plautus.

Justinian says: "Idem Appius Claudius, qui videtur ab hoc processisse, r litteram invenit, ut pro *Valesiis Valerii* essent, et pro *Fusiis Furiis*." *Dig.* I, 2, 2, 36. See also Cic. *Ad Fam.* IX, 21, 2.

This substitution of r for s does not destroy the effect of:—

iure inustas. Amph. 247.
morigerari mos. Capt. 198.
rure rustici. Most. 1076.

The words:—

oculos . . . colos. Mil. 1178-1179,

point plainly to the preservation of the original s in the nominative case of the latter word.

Inscriptions give conclusive proof of the weakness of final s. See also Cic. *Or.* 161; Quint. *Inst.* IX, 4, 38; Plot. (Keil. VI, 448, 8-13). Perhaps evidence of this fact may be derived from *adnominatio also*,

for in each of the following cases the similarity of the two words is increased by the complete elimination of the final *s* before *n*:—

ME. *Áin* uero? SO. *Áio enim* uero. ME. *Vérbero*. . . .
 Amph. 344.
dabin dabuntur. Pseud. 1078.

J.

The semivocalic nature of *j* was early recognized by the grammarians. Their view is expressed by the statement of Marius Victorinus:—

“ . . . *i* et *u*, transeunt in consonantium potestatem, cum aut ipsae inter se geminantur aut cum aliis vocalibus iunguntur, ut *Iuno vates*.” (Keil. VI, 5, 18–19.)

The positive distinction between the true vowel *i* and the true consonant *j* had developed so far by Priscian's time that he said:—

“ Videntur tamen *i* et *u*, cum in consonantes transeunt, quantum ad potestatem, quod maximum est in elementis, aliae literae esse praeter supra dictas; multum enim interest, utrum vocales sint an consonantes.” *Inst.* I, 17.

From his examples of adnominatio we judge that the close relationship and similarity of the semivocalic *i* to the true vowel was recognized by Plautus.

Ioni Iuno. Aul. 556.
eius ei. Cist. 138.

H.

Priscian says of it: “*H* literam non esse ostendimus, sed notam aspirationis, quam Graecorum antiquissimi similiter ut Latini in versu scribebant: nunc autem diviserunt et dextram eius partem supra literam ponentes psiles notam habent, quam Remmius Palaemon exilem, Grillius vero ad Virgilium de accentibus scribens levem nominat, sinistram autem contrariae aspirationis, quam Grillius flatilem vocat.” *Inst.* I, 47.

The proper use of this letter was recognized by the grammarians as one of the difficulties of the language. The rules and practice in regard to it of course varied at different times. Quint. *Inst.* I, 5, 19–21. In the early part of the first century before our era Nigidius referred to mistakes in aspiration: “‘rusticus fit sermo,’ inquit, ‘si adspires perperam,’” Gell. *N. A.* XIII, 6, 3.

In a few examples of our figure the two words would have more nearly the same sound if *h* should be made distinctly audible:—

angiportum . . . *hortum*. Most. 1045.
sapias habeas. Rud. 1229.

It has been seen that Plautus is fond of *quaerere quae*. According to the same idea he uses:—

haeret haec. Amph. 814.

In a great majority of all the examples found in our author it is manifest that the weaker the pronunciation of this letter, the greater will be the similarity of the two words presenting the figure:—

hac . . . ac. Bacch. 169.

omnes homines. Cist. 205, 774; Truc. 932. See also Pseud. 381;

Amph. 996; Most. 245; Epid. 501–502; Men. 817; Most.

340; Trin. 1115; Truc. 590; Men. 1053; Most. 593.

nunc hunc. Men. 853.

abeo . . . habeo. Most. 654. See also Epid. 601; Men. 220.

haud audebat. Capt. 303. See also Men. 444.

continuas has. Amph. 314.

tibicinasque hasce. Aul. 281.

illic sum . . . hic sum. Trin. 1109.

tuis hisce. Mil. 374.

hae . . . aedes. Most. 504.

hoc occidit. Stich. 307.

hoc oclusam. Stich. 308.

ausus haud. Aul. 755. See also Bacch. 1056; Mil. 11.

These examples just given are certainly opposed to Birt's view of initial *h*. *Der Hiatus b. Plaut.*, p. 55 sqq. One could not expect that hiatus would be resisted by a sound so weak as this has been shown to be.

Nor does adnominatio show that medial or final *h* is stronger:—

mei . . . mihi. Merc. 348.

mihi militi. Mil. 892.

uah uapulo. Truc. 357.

INDIVIDUAL WORDS.

ABS.

The use of the form *abs* compounded with a word having an initial *t* is shown by:—

abstulerit . . . sustulerit. Cist. 679.

ACCERSO.

It is but natural that *c* and *t* should be used responsively and the following examples are especially fitting:—

latera lacerentur. Bacch. 779–780.

exitium excidium. Bacch. 944.

benefit beneficium. Capt. 358.

fateare faciam. Mil. 661.

mater accersuntque. Mil. 975.

The last figure is produced by the use of the metathetic form of the second word. For that colloquial pronunciation there is good manuscript authority. See Men. 734; Most. 1093; Pseud. 330, 332, 663.

CALAMITAS.

Marius Victorinus says: "Communione enim habuit l littera cum d apud antiquos, ut *dinquam* et *linguam* et *dacrimis* et *lacrimis* et *Kapitodium* et *Kapitolium* et *sella* a *sede* et *olere* ab *odore*:" (Keil. VI, 26, 1-3). In another place he informs us that, "Gn. Pompeius Magnus et scribebat et dicebat *kadamitatem* pro *calamitate*." (Keil. VI, 8, 14-15.)

Conway would account for our word *calamitas* as being developed "from a Sabine **calamos* for **cadamos* for **cadmos*." *Indogerm. Forsch.* II (1893), p. 166.

Servius and Donatus seem to show that the word received its final form through the influence of *calamos*. See Serv. *ad Verg. Georg.* I, 151; Donat. *ad Ter. Eun.* 79.

Whatever may be said in regard to the historical development of the word, its classical form was certainly used by Plautus:—

callo calamitas. Capt. 904.

CUR, CURA.

The three different forms *quor*, *qur*, *cur* are supported by manuscript evidence and adopted by the editors of Plautus. If these were used in connection with other words than *curare* and *curatio* it would be better for our purpose:—

cur . . . *curem*. Most. 209.

qur . . . *curem* . . . *curatio*. Poen. 354.

If we assume that *curatio* was both written and pronounced with *u*, it would naturally suggest that the classical form *cur* had already become established. But it must be noted that the same example contains *curem* also, which inscriptions show might be spelt with either *oi* or *oe* until after Plautus' time. Yet the pronunciation may have been changed, though the old spelling was retained.

cura cor. Truc. 773,

strongly suggests the explanation of the word: "*Cura dicta est, quasi cor edat, vel quia cor urat.*" Paul. Fest. 50, 1. See also *C. I. L.* I, 73.

In view of the uncertainty in regard to the exact forms and pronunciation of the words cited, and the further fact that all the various sounds are near enough alike to answer the purpose of our figure, one would not seem to be justified in drawing any conclusions from the use of these words in examples of adnominatio.

ERUS, UMOR.

Erus is the uniform reading of A. but *herus* also is found in other manuscripts.

In Rud. 1009 we find *umoris* BCD¹, *humoris* D²F. In Mil. 640. *humoris*. BCDF.

Weak as the evidence may be, it is fair to note that adnominatio does not suggest an initial *h* for either of the words:—

esse eris. Most. 859.

amoris . . . *umorisque*. Mil. 640.

FURNUM.

Nonius says: "*Fornum et fornaces dicuntur a forno, quod est calido*:" 531, 24. *M*.

Perhaps Plautus wished the word so pronounced in:—

furno . . . *foro*. Epid. 119.

furnumst forum. Pseud. 791.

HOMO.

An original **hemo* is to be inferred from *hemini*, a manuscript reading reported and adopted by Müller in *Lucil.* XII, 4. We are also told: "*Hemona humana, et hemonem hominem dicebant*," Paul. Fest. 100, 5. *Hemo* seems to have been the original reading of D. in Men. 98.

Priscian says: "*Vetustissimi tamen etiam homo homonis declinaverunt*. Ennius: '*Vulturus in silvis miserum mandebat homonem*.'" *Inst.* VI, 15. See Ennius, *Ann.* 138, *Müll.*; Fest. 352, 9; Ritschl, *Op.* II, p. 493, an.

See *homonū*, the reading of B. in Pers. 779.

The Umbrian dialect used *homonus* as a dative plural.

Bergk, *Philologus*, XVII (1861), pp. 54–58; (*Op.* I, pp. 147–151), pleads for the recognition of the stem *homon-*.

Whatever may be said of this emendation on other grounds, the fact must be recognized that Plautus certainly does use *homo* many times with the manifest intention of producing adnominatio:—

hominem hominis. Men. 1088.

homo homini. Asin. 495. See also Men. 98; Trin. 1069; Capt. 540.

homo nemo. Mil. 332. See also Pers. 211; Asin. 466; Cas. 294.

omnes homines. Cist. 205, 774; Truc. 932. See also Pseud. 381.

omnis homines. Amph. 996; Most. 245.

omnium hominum. Epid. 501–502; Men. 817; Most. 340; Trin. 1115. See also Men. 1053; Most. 593.

All these examples except the first have a positive bearing on the question of the spelling of *homo*, for while they are used for the pur-

pose of producing adnominatio that effect must depend on a similarity in the words employed.

The examples in the *homo homini* class give some support to Bergk's plea for *homoni*, but their evidence is weakened by the fact that in every case except the last one the final *o* of *homo* is elided and consequently can not profit as it otherwise could from a responsive syllable in the next word.

Homo nemo suggests the more primitive **hemo* but we have not sufficient authority to warrant our introducing this form.

The larger number of examples and those which are felt to be the most effective are the ones in which our author uses *omnes homines* or *omnium hominum*. These furnish strong evidence in favor of the established spelling, for with it the figures are effective, but a change would leave the words so little alike that their use together would produce no special effect. Müller, *Plaut. Pros.* 502, 1); Birt, *Der Hiat b. Plaut.*, pp. 55-56.

LAC.

Lac lactis. Amph. 601,

suggests *lact* which is the form of the accusative singular adopted by Spengel in Varr. *L. L.* V., 104. See: "Quidam putant hoc *lact* debere dici; sed non legi nisi in Varrone de lingua Latina." Prob. (Keil. IV, 7, 4-5).

"*Lact* ait Varro non dici: numquam enim nomen ex duabus mutis terminatur." Cledon. (Keil. V, 48, 23-24). Lindsay, *Lat. Lang.*, p. 378.

LUBET.

I and u are interchanged in our figure with the greatest freedom:—

licet . . . *pellucet.* Aul. 565-566.
dixis . . . *induxis.* Capt. 149.
ludificat fugat. Cist. 215-216.
luteus . . . *conlitus.* Poen. 826.
ingenium . . . *ingenuom.* Trin. 665.
blitea . . . *luteast.* Truc. 854.

It would be futile to attempt by means of examples of adnominatio to determine whether the word should be spelt *lubet* or *libet*:—

alibi lubebit. Men. 793.
lubet . . . *licet.* Men. 368. See also Pseud. 252-253; Trin. 1032.

LUDO, LUDUS.

Whatever may have been the earlier form of *ludus*, whether it came from *loidos*, *loedos*, as would seem to be indicated in *C. I. L.* I,

565, 567; and Cic. *De Legg.* II, 22, or from **leu* as Hoffmann says in *Bess. Beiträge*, XXVI (1901), 137-140, the word seems to have been pronounced with the u sound, even though not spelt with that letter. This is indicated by:—

ludo luto. Mil. 325.

Lyde ludo. Bacch. 129.

The figure:—

Lyde libertas. Bacch. 168,

agrees with the statement: "*Loebesum et loebertatem antiqui dicebant liberum et libertatem.* . . ." Paul. Fest. 121, 1. If *oe* in *loedos* represented the u sound it is to be expected that *Lyde* might respond to *loebertas* as well as *loedos* does.

Until the time when *y* was introduced to represent the Greek *υ* that sound was represented by *u*.

We have already noticed examples which illustrate this principle:—

Crucisalum . . . *Chrysalo.* Bacch. 362.

cruciatum Chrysalum. Bacch. 687.

MANCIPIUM.

Concerning this word Velius Longus says: "Varie etiam scriptitatum est *mancipium aucupium manubiae*, siquidem C. Caesar per *i* scripsit, ut apparet ex titulis ipsius, at Augustus per *u*, ut testes sunt eius inscriptiones." (Keil. VII, 67, 3-5.)

Though *A.* gives *mancipium*, perhaps always, the old *r* form *i* preserved in other manuscripts as may be seen in Pers. 589; Stich. 210; Truc. 274.

It is very acceptable to have the word spelt with *i* in each of the following, but *u* would be so nearly like *i* that the difference would be scarcely noticeable:—

mancipio accipiam. Curc. 495. See also Truc. 274.

mancipio accipio. Pers. 532.

PERIUBO, PERIURIUM, PERIUBUS, -A, -UM.

No less than four different forms of this verb are found in the manuscripts. *Periurare* is by far the best attested. See Asin. 322, 562, 570; Bacch. 1030, 1042; Cist. 500; Curc. 268; Merc. 539; Poen. 480, 1242; Pseud. 354, 1057. This is the uniform reading of *A.*

Perierare is given in Asin. 293; Truc. 30.

Peierare is in Asin. 293; Pseud. 1057.

Peiurare is the reading of *C.* in Pseud. 1057.

Periurare is the form usually adopted by the editors but *perierare* is also recognized. See Asin. 293; Bacch. 1030, 1042; Poen. 1242; Truc.

30. *Peierare* is given by the editio princeps in Asin. 293; Truc. 30.

The noun is always *periurium* in A. excepting only the diminutive, *perieratiunculas*. Stich. 229.

The following variants are found:—

peiurio. Rud. 1377, CD; (*peiorio*. Rud. Prol. 17, CD; *pelurio*. Rud. 1377, B; *pelorio*. Rud. Prol. 17, B).

peiuri. Truc. 612, CD; (*pei iuri*. B).

per iuratiunculas. Stich. 229 B; (*per iurati uncultas*. D; *periu-rariunculas*. F.)

The Goetz-Schoell edition adopts:—

peiurio. Rud. Prol. 17; Rud. 1377.

peiuri. Truc. 612.

perieratiunculas. Stich. 229.

In the adjective also the form *periurus* has the best authority. This is the uniform reading of A. except:—

peiurum. Pseud. 1083. See also Pseud. 975 B; Rud. 360, CD; Mil. 21, C D¹.

peiurum. Pseud. 975.

peiurius. Trin. 201.

Each of these is adopted in the Goetz-Schoell edition.

Servius on the *Aeneid* II, 195, says: “. . . *peiuri* in verbo r non habet. Nam *peiero* dicimus. Corrupta natura praepositionis, quae res facit errorem; ut aliqui male dicant *peiuros*.”

Albanus Magister says: “*Periurus* qui male iurat, *peiero* vero verbum r non debet habere: est enim quasi *peius iuro*.” Keil. VII, 307, 32–33.) See also *Corpus Gloss*, V, p. 575, 42; p. 91, 17; p. 132, 37; p. 575, 8; IV, p. 270, 14; V, p. 232, 9–10; Manuscript reading, Verg. *Aen.* II, 195; Hor. *C.* III, 24, 59; *Sat.* II, 3, 127; Juv. XIII, 174, also the scholiast. Georges, *Lex. d. Lat. Wortf.*; Usener, *Jahn's Jahrb.* XCI (1865), pp. 226–227; Studemund, *Rhein. Mus.* XXI (1866), p. 588; Lindsay, *Lat. Lang.*, pp. 48, 91; Warren, *TAPA*, XXXII (1901), pp. 110–114. It is not the purpose of our paper to discuss word forms in themselves but it is for us to note the indications furnished by adnominatio.

The following point to the common form of the verb and adjective:—

obdurabo periurabo. Asin. 322.

periurissime iurauistin. Pseud. 351–352.

One would think that if *periurus* is ever to be recognized it would be in:—

periurior . . . *peior*. Poen. 825.

where *periurior* would sound more like *peior* and consequently increase the effect which is manifestly sought here.

POTE.

The combination:—

pote pati. Pers. 30; Trin. 352,

is so fitting and effective that one is strongly inclined to believe that the words were used with the definite intention of producing *adnominatio*. Such being the case, the figure is an argument for the recognition of the uncompounded forms of *posse*. See Neue-Wagener, *Formenlehre*, 3d ed. II, pp. 176–177. See the manuscript readings, Most. 256; Pers. 30; Poen. 286; Stich. 626; Trin. 352. The Ambrosianus gives the uncompounded form in a few cases. See Poen. 286; Stich. 626; Trin. 352.

The Goetz-Schoell edition adopts *pote* alone, with some form of the verb *esse* understood. See Capt. 171; Most. 256; Pers. 30; Trin. 352; Truc. 317.

QUOM.

Though *cum* is given by the manuscripts in the following passages, the adoption of the well attested old form, *quom*, would add decidedly to the effect in such cases as:—

quos quom. Epid. 166a; Rud. 972.

SUBTEMEN.

Whatever may be the explanation of the disappearance of *g* in *subtemen*, we have an evidence of its loss in:—

subtemen tenue. Merc. 518.

See Lindsay, *Lat. Lang.*, p. 292.

TAGO.

In:—

tago . . . taceo. Mil. 1092,

that spelling of the first word is suggested by Cod. B. and has appealed to the editors, doubtless on account of the figure thereby produced.

Festus, 356, 27–31, says: “*Tagit* Pacuvius in Teucro: ‘Ut ego, si quisquam me *tagit*.’ Et *tagam* idem in Hermiona: ‘Aut non cernam, nisi *tagam*,’ sine dubio antiqua consuetudine usurpavit.” See Pacuv. 344, 165. See also Turp. 131.

TERGUM.

Tergum . . . terginum. Pseud. 154.

ergo . . . tergo. Rud. 752,

point to the ordinary spelling of *tergum*.

The shorter form of the word is suggested by:—

detegetur . . . tergo. Epid. 65.

tergum tegam. Most. 992.

